243 are then scattered from the swinging hand onto the level ground, after which some soil is sprinkled on the seed by hand. Eleusine (uwuro) is sown in the same manner. The ripe ears of these two types of millet are each individually cut from the stalks with a knife. This is also the method used for corn and rice. Then the ears are spread on the firm ground in front of the huts and threshed with switches. Some of the sorghum [252] is ground into flour, but most of it is used for brewing beer. [273] Eleusine is mainly ground into flour from which the daily ugali mush (umudsima) is made.

249 The Barundi grow tobacco (itabi) in small quantities near almost every homestead, as has been mentioned above. The delicate plant is cared for so poorly, however, that it yields a mediocre product. Uvira tobacco, which is traded in considerable amounts in the Tanganyika area, is of much better quality. [53] The Barundi put the tobacco seeds into small holes dug into the soil with a hoe. The young seedlings are not transplanted, but the Barundi clear and irrigate the surrounding soil from time to time. As soon as the plant begins to blossom (red, not white), the leaves are picked off and strung up on bast strings to dry in the sun. Then, for fermentation and storage, they are wrapped in dry banana leaves. In spite of its terrible appearance, ● 276 the tobacco does not have a bad aroma, but it is so strong that even the Barundi seldom smoke it. In most cases it is smoked only by old men and women. The others are all inveterate snuff-takers (see p.59), whereas in Ruanda tobacco is only rarely taken as snuff but is smoked in considerable amounts.

[824] Tobacco is regarded by the Barundi in the same way as all narcotics are regarded by primitive peoples: as possessing [758] mysterious powers. From this originates the custom of stuffing a pinch of snuff up the nose of a person who has fainted. Also, the young bridegroom blows tobacco smoke at his wife, and so forth (No. 19, p. 557).

244 Several kinds of pumpkins (imboga) are likewise grown merely as garden produce or interspersed among bananas or sorghum, in particular a variety which is round and as big as a head, and another smaller variety that looks almost like a

4. Stimulants

●276 The Murundi knows only two narcotics: tobacco and alcohol (beer). The method of cultivating tobacco (itabi) has already been discussed on page 53 . It has also been mentioned that the Barundi, except for old men and women (including the Batwa), do not smoke much tobacco while all of them are inveterate snuff-takers. Their neighbors, the Banjaruanda, as well as the Baganda and Banjoro, are habitual smokers but do not take snuff. This is true of both men and women. This striking difference between them and the Barundi is probably based on the quality of Urundi tobacco which, as a result of insufficient care, is very strong. Wherever tobacco pipes are seen among the Barundi [Fig. 11 appears here in the original text] -- which is mainly in the north and especially in the northwest -- their shapes are the same as those of the Banjaruanda, and the Batwa make them out of black clay in the same manner as in Ruanda (Plate 49 and Fig. 11). The pipe stem is a piece of reed. On Lake Tanganyika [59] water pipes are also used. [177] They are made of a calabash with a clay pipe bowl inserted at the side and have been taken over from the Wawira of the Congo.

Taking snuff (kusomera), on the other hand, is so popular among all Barundi, men, women and half-grown children as to constitute almost a national pastime or "national vice" (Plate 28). If only it were not such an unappetizing habit! Theirs is not the relaxed, almost graceful snuffing, so full of feeling, that one may observe among the Wadschagga of the Kilimanjaro region. Among the latter tribe a little finely ground tobacco powder is poured onto the back of the hand from a small box embroidered with pearls and then gently inhaled with the nose as though they were smelling a flower. The Murundi takes his snuff in the following manner. First of all, he uses three little instruments: a small goat's horn which is the tobacco container (ihembe) and is carried over the shoulder on a string; a wooden bowl for moistening the tobacco (Fig. 12), and a little nose clamp (umunengo) made from a small cleft piece of wood which

[Text continues on page 89]

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Fig. 11. Double Tobacco Pipes of Black Clay, probably for Votive Offerings.
(Ethnological Museum, Berlin, No. 6595, 6596.)

276 has approximately the shape of a [Fig. 12 appears here in the original text] clothespin and is suspended from the neck on a string (Fig. 13). In order to take the snuff, the [Fig. 13 appears here in the original text] Murundi first pours some tobacco from the horn into the wooden bowl. He adds a little water and stirs the mixture until the water has turned into a brownish-green tobacco juice. Then he pours this sauce into the hollow of his hand and draws it in through his nostrils with an ecstatic grunt. All this is usually done in a sitting or squatting position (see Plate 28b). Since the juice would, of course, run out of his nose immediately, the already described nose clamp is pushed over the nostrils or the nose is blocked by gripping it between the index finger and the thumb. The pinch of snuff is considered good if it is sharp enough to bring tears to the snuff-taker's eyes. He will leave the stinging brew in his nose for three to five minutes or longer. Finally, when he has had enough of this pleasure, he bends forward, takes the clamp or his fingers from his nose and lets the slimy sauce drip to the ground. Any remainder is blown out of the nose with the fingers, and the fingers are wiped off on the bare legs. The entire procedure, which may be observed several dozen times each day, is so disgusting that it easily might cause one to be disenchanted with a sojourn among the Barundi if one did not remind himself that this is a subject for ethnological study which, as such, is beyond good and evil.

276 576 If one of the snuff-takers is suddenly overcome with the desire to sneeze, he quickly blows out all the juice, aiding the passage of it with his fingers; otherwise dire consequences would ensue. After he has sneezed, the bystanders wish him "kira" (bless you), whereupon he answers, "tukirane" (may things go well with us). Offering a pinch of snuff and accepting one which has been offered [60] are evidence of good breeding. Only the Batwa are never offered a pinch by the other Barundi, nor do they offer snuff to them (No. 19, p. 465).

273 Male and female Barundi of all tribal, status, and age groups are even more passionately addicted to alcohol in the form of beer (insoga). "If in general the Barundi are a sober

[Text continues on page 90]

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[415]

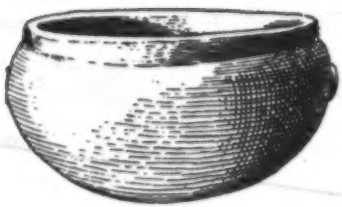

Fig. 12. Small Wooden Bowl for Moistening Snuff.
(Ethnological Museum, Berlin, No. 5277.)

[413]

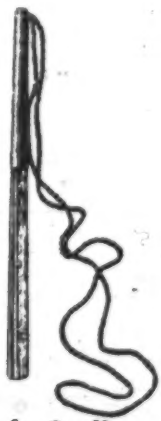

Fig. 13. Wooden Nose Clamp for Snuff-takers.
(Ethnological Museum, Berlin, No. 5278.)

273 They usually obtain it[1] from the Bahutu by trading earthenware
[438] which they have made, although their women are quite adept at brewing beer. They also buy the bananas for it from the Bahutu since they themselves do not own any banana groves.
[563] The Batussi and the Bahutu often drink together but never in company with the Batwa. The latter may not even drink by themselves if a Muhutu or even a Mutussi is in the vicinity.

439 It hardly needs to be mentioned that in a country which is still not opened up to trade and commerce no imported alcohol or European spirits can be found.

276 Also, the smoking of hashish is unknown among the Barundi, although it is very popular among the neighboring Wanjamwesi and although hemp (urumogi) grows in certain districts of Urundi, even far into the interior (No. 19, p. 260). They are acquainted neither with the chewing of betel, which unfortunately has been introduced to large areas of East Africa by the Arabs and Indians, nor with any other stimulants except those mentioned above.

[63] Chapter 5

Games, Dances, Music

517 Like almost all other East African tribes, the children and adults of the Barundi are always ready for games (uwukini), dancing, and amusements. This is true above all of the Batussi who otherwise have nothing or little to do, but also it is true of the large majority of the Bahutu. Even the members of the depressed pariah class of the Batwa are ardent dancers.

857 Among the Batussi and the Bahutu many children partici-
524 pate in the games and dances of the adults. Here, as among most Negro tribes, children eight or nine years old are almost as mature as adults. Negro children, after they pass babyhood, never play with the same naïve absorption and gracefulness as our [European] children. There is a whole series of games especially for children and others especially for adults. "Playing

1 [i.e, the Batwa obtain beer. — Analyst]

323 Once the pot is finished, it is first dried in the sun and then baked. For this purpose a large number of pots already baked are placed on the ground with their openings downward to serve as a support upon which a number of corn or sorghum stalks are placed in a crisscross fashion. The new pots are put close together on top of this. Since firewood is seldom avail-
[372] able, dry grass is piled on them and set on fire. One keeps adding dry grass until the pots are thoroughly baked. At last the finished pots are picked out of the ashes and cooled by sprinkling water on them. The pieces of ash adhering to them are not removed, however, for they are proof that the pot has
[563] not been used yet; no Murundi would ever buy a used pot from a Mutwa.

323 The Barundi and especially the Batwa make earthenware
415 vessels of different shapes and for different uses (Plate 48): small elongated pitchers with narrow necks for fetching and storing water and beer; large round or thick-bellied pots with a bigger opening for cooking; basins and bowls for drinking; bulging pots with conical lids for [79] storing butter; broad funnels for pour-
● [276] ing liquids; and, in rare instances, also vessels with two open-
[782] ings and tobacco pipes with two bowls for votive purposes, like those found in Ruanda (No. 19, p. 452, and Fig. 11; No. 48, p. 318). Large three-legged pots are made only for religious rituals (p. 127).

323 Tobacco pipes (inkono j'itabi, injungu) deserve special
276 mention, although they play only a minor role among the Barundi people who are chiefly addicted to snuff. These pipes are made only by men and are much cleaner and more delicate than the other pottery products of the Barundi. Their basic shape is the same as in Ruanda, but individually they vary in form between pointed, funnel-shaped, and almost round bowls, depending on the whim of the producer or the customer (Plate 49).

415 None of the earthenware vessels of the Barundi has a flat
323 bottom or a handle; at best there is a raised edge for gripping.
439 Thus they always have to be supported by stones or placed into a hollow in the ground or into a ring formed of straw. It is true that in the Tanganyika district one may often see vessels with handles, beaks, or feet, but these are without exception products

2: Meyer--262 K-5 (1911) 1916 FO42 Rundi FO42

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Plate 28

Murundi Taking Snuff with Nose Clip
(Photo. By Captain Kraut)

[516]

Barundi Taking Snuff by Drawing Tobacco Juice into the Nose
(Photo. by J. M. van der Burgt)

Plate 49

276

Tobacco Pipes of Black Clay, 12 to 16 Centimeters Long.

Nos. 1, 2, 3, 6-9, Ethnological Museum, Leipzig; Nos. 4, 5, Ethnological Museum, Berlin.

644 violent death when they least expected it. This was for a long time
[682] a sword of Damocles which almost invariably fell upon the head of those who had the misfortune of being selected for that unenvied position.

We shall cite, later on, a few examples of this.

644 B. The cupbearers (abanyanzoga), like their colleagues in
273 the royal dairy and kitchen, also practiced a dangerous trade. Their
651 duties involved the obtention of the best beer available, which they had to preserve and to offer at the moment it was desired. They were numerous, and some of them lived near the king while others roamed the land to requisition honey, beer itself, or the bunches of bananas which are used in the manufacture of this precious beverage (1).

1. The head of the cupbearers, a certain Mutagikwa, is regarded thereby as captain of the Indengabaganizi army corps. This is a strictly honorific title, which nevertheless enables him to levy taxes in those territories where he exercises his functions as an officer of the "Cup."
He lives at Nyarugenge in Gassagara, the Buhanga.

[661] Originally, employees in this category theoretically had rights only to bunches of bananas and honey (imitsama), and they roamed the land to obtain them (gutorana). Gradually they took on the habit of behaving like true chiefs and of demanding from the inhabitants contributions in kind, beans, sorghum, cows, etc., as well as forced labor, called buletwa. This permitted them not only to live well, but also to acquire large herds.

644 C. There are several work groups assigned to the cultivation
●276 and preparation of the tobacco which is used by the prince. The plants destined for his use come from the Bugoyi /386/ Mata in the Marangara, and Ruyanza and Mussambiro in the Nduga, among other

644 regions. The leaves are prepared at the capital by special employees,
276 men or women, who also risked their lives occasionally for the reasons cited above.

D. The preparation of tobacco juice, which is used for a most unusual and worldly purpose (mukibuno), is entrusted to a group of female servants or young girls in the service of the queen mother. The tobacco leaves are immersed in a liquid of tart and bitter flavor (inkari), in which they are allowed to remain for some time.

The liquid alone is then used by the queen mother and high-
[278] ranking ladies, who believe that tobacco juice, when prepared in this fashion, is an infallible remedy against the ailment known locally under the name of imisuzi.

This strongly scented solution bears the name of a plant with a pungent odor (umugabagaba) from which the odalisks in charge of this work also draw their name, abanyamugabagaba. The rooms where this curious medication is applied are known at court and among the great chiefs who are all familiar with the famous recipe by special names whose meaning is clear only to those in the know. They are the imikinga, or "secret cabinets," (from gukinga, "to close") and ubugonyi, "public toilets."

E. A group of factotums known as Abanyakambere remain at
644 the disposal of the sovereign, who spends most of his day in the hut called by the name of Ikambere, "the first one," because it stands at the heart of the main courtyard. The function of these valets is to watch over the various objects which make up the room furnishings. They also carry out the king's orders and relay messages to the other
[202] servants. /387/

F. There are also the keepers of the treasure. They are
644 called Abanya-byuma.
556 The Banyarwanda designate all iron objects by the word byuma. Billhooks, axes, graters, knives, bracelets, and especially hoes represent wealth to their owners in terms of their numbers and actual value.

This manner of conceiving and understanding riches gave the keepers of the treasure the name of "people entrusted with the preservation of iron objects (abanya-byuma)." The treasure itself

273 Aged banana beer is more potent than millet beer.

In Ruanda and Bgisha beer is drunk through a tube (muheha). These tubes are kept in cases resembling quivers, but they are considerably smaller.

276 Preparation of Tobacco. In connection with beer we must mention the other luxury, tobacco, even though the latter undergoes no treatment except drying. Dried tobacco is an important product of Bugoye where highly prized kinds of tobacco flourish and where it is very carefully tended.

[151] Tobacco is smoked in clay pipes (inkono yi tabi), but it is said that in Nduga old women also partake of it in a liquid state. An infusion is prepared, and this is snuffed up the nose. To prevent its running out, they clamp a split twig on the nose and in this way plug it.

This method of enjoying tobacco is also said to be familiar to the people southwest of Lake Victoria, where it is called kirangi. Since they are obliged to hold their noses very high in order to keep the liquid from running out, Europeans who carry themselves very erect are given the nickname Kirangi.

Hashish is unknown in Ruanda, as well as in the rest of the interlacustrine area with the exception of Buganda. The hashish smokers of Bukoba were chiefly members of the local Baganda colony.

285 Plaiting. In Ruanda the technique of plaiting by no means attains the level of the work in Kiziba, although it does not differ from the latter in principle. The Ruanda products, however, are less skillfully executed.

Since this subject has been discussed in detail (1) I shall

1. Kandt, R., "Gewerbe in Ruanda," Zeitschrift für Ethnologie, 1904, pp. 349-359.

speak only briefly of the types of weaving.

In mat weaving which poses the simplest problems (pattern and weave are executed on a flat surface), the results are superb,

301 In Mulera the women also wear iron ankets seven to eight millimeters thick, and this I saw neither in Nduga nor in Kissaka. However, the number of butega worn by them was much smaller.

In Bugoye the women wear the same kind of anklets as the men.

276 415 Smoking Equipment. In connection with ornaments we must also discuss pipes and tobacco pouches.

The most commonly used tobacco pouches do not differ from those of the Bakondio. People of distinction have pouches decorated with a fringe of otter skin; on the cheaper ones this is replaced by cords. The pouches are made of braided bast and worn on the chest. However, sometimes they can be seen folded and carried on the head (cf. Vol. III, Plates 4 and 22).

[180] The pouches contain a small supply of tobacco and a [312] pipe. Sometimes they also contain a fire drill and other small items. I had no opportunity to observe tobacco pouches made of goatskin, like the ones used in Kiziba, but occasionally one sees a pouch made of a cow bladder. These are usually tied around the head and worn on the forehead.

276 The Ruanda pipe is very different from the Bahima pipes in the northern part of the interlacustrine region. Whereas the latter have round [181] bowls, the Ruanda pipe has a long, pointed, cone-shaped bowl, into which the cylindrical stem (muhela) fits, attached at a sharp angle. The flaring lip of the bowl (inkono) is sometimes thickened. The pipes used by the Bahutu are usually less slim and graceful, and one not infrequently sees types in which the bowls converge a little at the top, suggesting the somewhat convex Kiziba form. This type usually has an elongated pipe stem.

302 Body Treatment. The actual head ornament of the Banyaruanda is the masunzu, or hair shaved to form patterns. The masunzu are the pride of the male and are sometimes several centimeters long, which of course makes head covering impossible. Although the shaved patterns assume the most beautiful and well-groomed forms among the Batutsi, nevertheless they must, in all probability, be linked with the Bahutu substratum. They extend uninterruptedly beyond the Batutsi sphere of influence toward the west where they seem to be indigenous. On the other hand, in the east among the Bahima this form of decoration is gradually declining and disappearing.

6: Czekanowski--77 E-5 (1907-1909)1917 FO42 Rundi FO42

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Fig. 81. Tobacco Pouch Made of a Cow Bladder, Ruanda. (1/6 actual size. III E6998. 31 centimeters long.)

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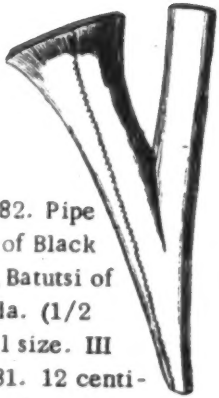

Fig. 82. Pipe Bowl of Black Clay, Batutsi of Ruanda. (1/2 actual size. III E13081. 12 centimeters long.)

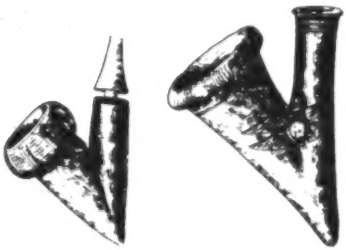

Fig. 84. Pipe Bowls of the Bahutu, Ruanda. (1/2 actual size.)

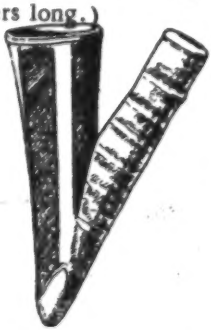

Fig. 83. Pipe Bowl of Black Clay, Ruanda. (1/2 actual size. III E 13080. 9 centimeters long.)

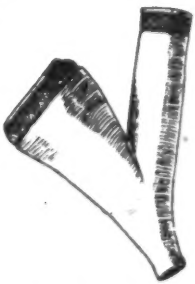

Fig. 85. Pipe Bowl of White Clay, Bahutu of Ruanda. (1/2 actual size.)

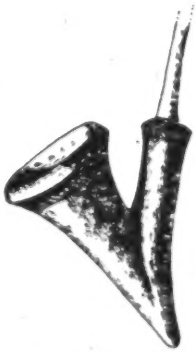

Fig. 86. Pipe Bowl from Bgisha. (1/2 actual size.)

Fig. 87. Pipe from Mulera. (1/2 actual size. III 13715. 5 1/2 centimeters long.)

have made the sacrifice and by their friends.

The Batutsi wear the fat and bones of sacrificed sheep as amulets around their necks. The fat, like the chicken entrails, is worn on the chest in small containers fastened to a string of bast.

Fig. 165. Sacrificial Vessel for Beer, Mulera. (1/4 actual size. L15173. 21 centimeters high.)

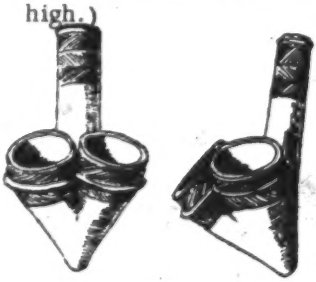

Fig. 166. Tobacco Pipes with Twin Bowls, Ruanda. (1/2 actual size. III E6595. 9 centimeters long.)

Beer is offered to Ryangombe in jugs with two openings. The sacrificer drinks out of one opening, Ryangombe out of the other. The double-bowled tobacco pipes seem to serve the same purpose.

When they are making a sacrifice, the Batutsi may not wear cotton material. They must be dressed in the fringed cow-hide known as mukane.